

LAMENTATIONS
FOR
the death of the late Illustri-
ous Prince *Henry* :
AND
the dissolution of his religious
Familie.

Two Sermons :
Preached in his Highnesse Chappell at
Saint I A M E S, on the 10. and 15. day of
Nouember, being the first Tuesday and Sunday
after his decease.

By DANIEL PRICE, Chaplaine
then in attendance.

MICAH 7.8.
*Reioyce not against me, O mine enemie, though I fall I shall
rise againe.*

LONDON:
Printed by T H O. S NODHAM, for R O G E R J A C K S O N,
and are to be sold at his shop neere to Fleetstreet
Conduit. 1613.



TO THE HIGH
AND MIGHTY PRINCE,
PRINCE CHARLES, THE JOY OF
OVR SORROW AND THE HOPE OF
SVCCESSION, ENGLANDS
CHARLEMAINE,
DANIEL PRICE, WITH THE DEDICATI-
ON OF THESE, HIS TWO MITES,
WISHETH,
THE ACCRUMENT OF ALL HAPPI-
NESSE, WITH THE DOUBLING OF
THE SPIRIT, OF HIS BLESSED
BROTHER UPON HIM.

1. **1900** 2. **1901**
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TO
THE HONOURA-

ble, Religious, and worthy Gen-
tlemen, the great Officers to the
late renowned Prince.

To the Ho. worthy, Gentlemen of the
Bed-chamber: to his Reverend Brethren
the Chaplaines; and to all the rest of the
Gentlemen and Officers of that
Princely familie.

He importunity of some,
the expectation of many,
and the kinde acceptation
of all of you, hath caused me
to cast these two Mites in-
to the Treasure of the pub-
like sorrow, and to present, that now to your
hands, which in my attendance in this woefull
time I prouided for your hearts: They are
plaine, both because sorrow dislikes descant,
and plaine stuffes are fitteſt for Mourners:
they are passionate, for in my meditation by
the riuers of sorrow I sat downe, & wept,
and hanged my Harpe vpon the willow,

The Epistle, &c.

trees, for euer tuning it to comfort or melody againe: and when ye required this song of mee in my heauiness, I knew not how to sing any song of the Lord, but a song of sorrow, in this strange land; strange for the sinnes, strange for the iudgements. They are yours, they once breathed with you, and now euer shall liue with you, a pledge of that hart that neuer reioyced in any sublunary obiect, more, then to see, while our Sunne did shine such an happy, friendly aspe&t of so many principall Planets, and sweet plants in this place: let Charity interpret me, and none will be offended that vpon impetuoues importunity I publish these last offices, to the memory of that illustrious Prince, our Maister, for whom the sound of all tongues and applause of all bands testifie, neuer was any more honoured in his life, neuer any more lamented in his death, than euer beheld the light of heauen in this land. My best deuotion, & faithfulest seruices are presented with these; and so I remaine

Yours in all Christian dutie
Daniell Price.

The first Sermon.

Matth. 26. 31.

*I will smite the Shepheard, and the Sheepe of the flocke
shall be scattered.*



Great Prince is falne in *Israe*l; the ioy of
the *Christian* world is deceased, *Ichabod*,
the glory of *Israe*l is departed: Howle ye
poore Firre Trees, your *Cedar* is fallen,
*Lachrimis non verbis, miserationibus non
orationibus opus est.*

I know it is contrary to the grounds of *Art*, presently,
at the first entrance, to hoise vp sayles in such a sea of *la-
mentation* and *sorrow*: But *miserie* obserues no rules of
Oratory, and therefore without any further *Proeme*, wee
should all take vp that *Elegy* of *Dauid*, 2 *Sam.* 1. O noble
*Israe*l, he is slaine upon thy high places! Tell it not in *Gath*,
nor publish it in *Aiscalon*, least the daughters of the uncir-
cumcised *reioyce*. O ye Mountaines of *Gilboa*, upon yee be
neither dew nor raine, there the *shield* of the mighty was
cast downe: *Ionathan* was *lonely* and *pleasant* in his life,
swift as an *Eagle*, *strong* as a *Lyon*: ye sonnes of *Israe*l weape
for *Ionathan*, which clothed you in *Scarlet*, with *pleasures*,
and hanged *ornaments* of *Gold* upon your *apparell*. All of
you of what condition soeuer, heare with *silence* what
you feele with *sorrow*, the very *thunderbolt* of *heauen*.
*I will smite the Shepheard, and the Sheepe of the flocke shall be
scattered.*

2 *Sam.* 3.
38.
1 *Sam.* 4.
21.
Zach. 11.
2.
*Anst. de
Paf.*

2 *Sam.* 1.

Take

A 3

Ierem.

Dicit. Swale

Zach. 13.7.
Mark. 14.
28.
Ioh. 16.27Rom. 1.16
Ier. 23.29.
Heb. 4.12.
Ephi. 6.17.

Take vp a lamentation, sayth the Lord to the Prophet, A lamentation such as was not in the daies of our fathers. Alas, no lamentation will fit our losse, a deluge of teares is little enough to beare the arke of our sorrow. Austin is sayd to weepe a shoure of teares, ambrose a flood of tears; but you will tell me, Rhetoric intur Patres: I am sure Ieremy wished for a fountaine of teares, and my sorrowing & louing brother hath brought you a Saboath dayes iourney towards this Fountaine, him I follow with paces of lamentation and loue, and with as faithfull as sorrowfull obseruance, to his memory, for whom we are commanded to continue thefe our last accomplishments of attendance: we shall both endeuer to teach you that last lesson of our Sauiour, Weepe not for me, but weepe for your selues. I haue at this time settled the foundation of my meditations vpon the farewell of Christ to his Disciples. A prophecy found in Zachary 400. yeeres before it was vſed heere; reapeard in Matthew, in Mark, and Iohn, in all these places prophetyng of the death of the lord of life. Hypocrife is a true Pharisie, but grieve is a bad Scribe, expect neither order nor matter, sorrow hath deuided such shares among vs, the scattered sheepe and flocke of this fold, that our soules are euen deuided within vs.

The words themselues, without any delcant, be words of amazement and astonishment, I will smite the ſhepherd, and the ſheepe of the flocke ſhall be ſcattered. Euery word of the Lord is a power, a fire, a hammer, a Pyoner, to ouerthrow ſtrong holds, a ſword to deuide the reynes and the marrow. But this an extraordinary word, it is the alarum to a battel, the voice of a Trumpet, an Earthquake, ſhaking the Pillars of the Earth, I will smite the ſhepherd, and the ſheep ſhall be ſcattered. I will ſmote, vox furoris & doloris,

loris, sayth a *Glosse*, the voyce of fury in God, the voyce of misery to man. It had beeene more milde, if, as in *Leuiticus*, I will punish: or in *Deuteronomy*, I will correct: or in the *Reuelation*, I will chastile. But who is able to beare his blow? who is able to stand before him if he be angry? by the least of his blowes wee are cut downe, dryed vp, and withered.

I will smite the *Shepheard*, not the *sheepe* of his Pasture, not the *Ewes* great with yong, not the *Lambes* of the Fold: if the *sheepe* onely had bin smitten, *Davids* prayer had serued; how long wilt thou proceed in anger against the *sheep* of this pasture? But the stroke is greater, more grieuous, it is falne vpon the *shepheard*, the guider, the glory, the Prince of the people: *I will smite the shepheard*.

And the sheepe shall be scattered: his poore followers haue no better phrase then the *sheepe* of his flocke, silly, simple, innocent creatures: *Wolues haue dens*, *Foxes holes*, *Birds of the heauen nests*; but *Sheepe* wander out of the way in the *wildernessee*, *Errant in montibus agni*, they haue no Citie to dwell in. If the seruants of our *Saviour* had no more misery then they may collect out of the condition and consideration of being called *sheep*, it is much. Poore creatures, when they are strongest together they haue no meanes to withstand the incursions & inuasions of the *Wolues*; but the *Text* stirreth vp more sense of sorrow: *The sheepe shall be scattered*.

Be scattered: it were, as if they were *scattered* & *consumed*: *Be dispersed*, it is as if they were *destroyed*, *disperdere* is *bis-perdere*: they shal be, as *Daniel* speaketh, either gone astray, like the *sheep* that perished, or as *Christ* speketh, as *sheepe prouided for the slaughter*. Scattered they must be: *I wil smite the shepheard*, & *the flocke shalbe scattered*.

The

*Gloss. Burn.**Leu. 27.**Deut. 28.**Reu. 3. 19.**Psalme.**Lorinus.**Psal. 119.*

Lamentations vpon the death

Dauisio.

The parts are two: first, the death of the Shepheard: secondly, the dispersion of the sheepe. The death of the shepheard, plainly in these words, *I will smite the Shepheard*: wherein, because I will not trouble you with vnnecessary fractions: Looke vpon, first, *The person smiting*, I will smite: secondly, *The person smitten*, I will smite the Shepheard. Secondly, in the dispersion of the sheepe, in these words, *and the sheepe shall be scattered*, obserue, first, the denomination of Chrits Servants, The sheepe: secondly, the desolation of these sheep, The sheep shall be scattered.

Part. I.
Nazian-
zen.

Reuelat.

Gloss. Ord.

Ioel 2.

Exod. 34.

6.

Ioel 2.

Psal. 145.

I will smite. Non nisi coact us percutit, saith Nazianzen, it is neither the Nature nor pleasure of God to be smiting. *Abaddon, Apollon*, be the names of Satan in the *Reuelation*: but the *Lord is a gracious God and mercifull, slow to anger, and of great kindness*, & repenteth him of the euill. *Benignus affectu, misericors effectu*, saith the *Glosse upon the second of ioel*: Moses in the thundring and lightning heard no other attributes vpon the Mount: *Dauid* in his sorrowes acknowledged no other: *Iomas* in the belly of the Whale, & bottome of hel, among all the waues and surges, remembreth no other: *Ioel* in his day of darkenesse, and blacknesse, repeateth no other affections of the Lord, but these, *the Lord is gracious and mercifull, slow to anger, and of great kindness*, & repenteth him of the euill. The *Psalmist* giues God the titles, *the Lord is strong and patient*, there is hony in the *Lyon*, sweetnesse in strength, he is not onely *strong and patient*, but *strong in patience*, he doth foreflow his vials, and forbeare his *vengeance*, till the *cart-roapes of sinne* doe hurry downe his *judgements*. It may be he will vpon long expectation cut away the *lappe of our garment*, as *Dauid* did by *Saul*, but it is a rare example, that hee proceedeth againt any, as *Satan*

Satans motion was against Job, to stretch out his hand, & touch all that he had. There were four ages of the Jewes, in all four the people continued sinfull: the iudgements expected were fearefull. In the first age of the Patriarkes, he promised a blessing to their posteritie: in the second age, of Judges, he settled their Common-wealth and Policy: in the third age, of Kings, he built them a Citie to dwell in: in the fourth, of Prophets, he built them a temple to pray in: hee might haue blasted them in their Spring, but he suffereth them to come to their Autumnne; nay further, hee endured them till their owne loosenesse brought them to the fall of the leafe.

It is the most *vile* and *base* condition of man, that when as God hath no other *Fountaine* then the fountaine of Grace in *Zachary*, nor other *riches* then the riches of his mercy in the *Psalmes*, nor other *bowels* then the bowels of compassion, and that the vnlimited extent of his gracious *affection* is beyond all imaginable proportions, yet notwithstanding, *man* will unsheath Gods sword, & will violently force him to his *armory*, to put on his *habergion* and *brigandine*, as *Esey* speaketh, to whet his *sword*, to bend his *Bow*, and to prouide him *deadly weapons*, to ordaine his *arrowes* against them that persecute him, as the *Psalmes* threateneth, that Heauen shall afford millions of *Angels*; Hell, legions of wicked *spirits*; *Orbs*, and *Arches* of Heauen, Stars to fight in their order; *Elementary* regions, Haile, Frost, Snowe, Stormes, Tempests, Mildew, Blastings: and the earth his great artillery-yard, to send out Lice, Mice, Flyes, Wormes, the very Nissets, Palmerwormes, Locusts, Caterpillers, Cankerwormes, small creatures, yet great armies, as he calleth them in *Ioel*: hereby causing *Iordan* to runne backe, his mercy

7
Job 1.11.
Augst.

Zach. 4.

Esa. 59.17.

Psal. 7.13.

Ioel 1.15.

Pliny.

Prou. 3.1.1.

Chrysost. in
Psal. 7.Plin. lib. 7.
Nat. Histor.
Lindolph.First obser-
vation.

Exod. 3.14

Exod. 7.17
Exod. 15.3Exod. 9.3.
1 Chro. 21.
Psal. 91.

to retire, yea, constraining him to alter his owne desire and nature, and tenor of speech, as in this place, *I will smite; & not onely so, but as before, they cause the stroke, so afterwards they neglect the stroke, as if the iudgements of God were like to those *Bruta fulmina* among the *Romanes*, which, because they fell vpon the beastes, never came to obseruation. So wicked and beastly men never obserue, neither *why* he striketh, nor *who* it is that striketh. A *father* hath no ioy in the continual chiding or scourging, or cursing of his sonne, nay, his very bowels yearne within him for sorrow, his affection can be no lesse, then of the mother of *Lemuel*, *O my sonne, O the son of my wombe, O the sonne of my desires*. The *compassion* of the Lord can be no lesse, whose mercies be aboue all his works: yet, if a man will not turne, he will whet his *sword*, and bend his *bow*: *acerbitatem pana gladius, celeritatem designat arcus*, saith Chrysostome: In vaine doe any attribute the inuentiones of *swords* to the *Lacedemonians*, or of *bowes*, to the *Scythians*, God hath prepared them, *eius sunt arma, cuius sunt verba, ego percutiam*.*

The *observation* collected from the words *I will smite*, is this, that in all *iudgements* we ought truly to iudge of the *true author*: he that being asked his name by *Moses*, answered, *I am that I am*; he it is that afterwards threatens, *I will bring famine*; *I will bring the sword*; *I will bring the pestilence*. In the ten plagues of *Egypt*; in the beginning of them his words be, *In this thou shalt know that I am the Lord, I will smite*. He is a *man of War*, in the same booke: *Nay, the Lord of hosts and armies*, often called in his own booke: *Murraine of cattell* is called his hand; *Pestilence* his sword; *sicknesse* his arrowes; *his bow* hangeth in the *cloud*; *his sword* is euer in his hand; *his axes & hammers*

be

be in readines; he it is that doth *hurt* and *blow*, & *wound* and *strike*, and *spoile* and *overturne*. He is not *Jupiter in-ermis*, as one thought, but as another spake, his weapons be innumerable, & his hands *vnresistable*. The religious Saints of God acknowledged this; *David* shal speake for all. *O Lord, thy anger, thy heavy displeasure, thy arrowes sticke fast in me, thy hand presseth downe sore.* The rebellious children of *Israel* acknowledged this when *Jerusalem* as we finde in the old Testament, had bin 7. times assailed; by *Shishak* King of *Egypt* in *Rehoboams* dayes; by *Joas* King of *Israel* in *Amazias* time; by *Rezin* King of *Aram* in the raigne of *Ahaz*; by *Zenacherib* King of *Ashur* in the time of *Hezekias*; by the captaines of the *Affyrians*, who tooke *Manasses* captiue; by *Pharaoh Necho*, that carried away *Iehoas* prisoner; laftly, by the *Chaldeans*, who burnt the Temple, and defaced the Citiie: and that they had enemies round about them; on the *East* the *Moabites*, *Ammorites*, *Affyrians*; on the *west* side, the *Philistines*; on the *North* the *Syrians*, on the *South* the *Egyptians*, *Arabians*, and *Idumeans*, all most infestuous to them, yet still cry out in their vexations vnto God; *thou hast conuered vs with wrath, thou hast made vs the off-scouring of the people.* Nay, *superstitious heathens* haue acknowledged this: the *Enchanters*, that the plague of *Lice* was the finger of God: *Tiberius*, that *Thunder* was the power of God: *Homer*, that the plague was the arrow of God: *Hypocra-tes*, that a great plague among them, was a punishment sent from God. Nay, *blasphemous reprobates* haue confessed this; for the *damned*, at what time the storme fell vpon them in the *Revelation*, they blasphemed God, because of that plague of *Haile*.

A doctrine to confute those that put the judgements

Hom. Ody.

Psal. 38.

1 Kin. 14.

2 Chro. 25

33.

Isa. 7.1.

2 Kin. 18.

2 Chro. 33

2 Kin. 33.

2 Kin. 25.

Lam. 2. 43

Exo. 8.19.

Hip. in progr.

Reu. 16.24.

Ufe.

Psal.73.9.

of God farre from them selues, by putting them far from the true author of them, God himselfe. *Naturall & beastly* men, who make naturall causes the reasons of supernaturall euents, who to the *wantonnesse* of wit, adde *wickednesse* of will, and be like to those spoke of in the *Psalmes*, that talke presumptuously, and set their mouth against Heaven, making the power of God to be circumscribed by the power of reason, who, because they beleue no more then they fee, and feare no more then they feele, they goe no further then the *presence*, neuer goe into the *privy-chamber* of Gods iudgements, second causes must remoue it from the first author. But I aske, as the Apostle doth, *O thou man, who art thou that disputest with God?* or rather, who art thou that deniest the prerogatiue of God? seeing he hath sayd, I doe strike; I will smite.

Applic.

In this our *incomparable losse* (of which though I shall neuer thinke or speake without an indiuidual companion, *sorrow*, & *sorrow* attended with the vtmost *remembrance* and *reuerence* limited vnder heauen) I may vrge this one part of my Text vnto them who neuer looking vp to heauens vniuersall stroke, doe complaine that eyther the want of care, or skill in the Phisitians, shipwrackt all our hope in that blessed *Arke* the Prince.

I stand not heere to *dawbe*, with vntempered Morter, neither to feare, nor flatter any; I doe beleue that they were both *sorrowfull* beholders, and *faithfull* helpers, so far as *Art*, *Vigilance*, and *diligence*, could extend. But when *ego percutiam* is once proclaimed, no Phisitian can cure *Aja* his legs, or lay a *plaister* vnto *Ezechias* booch, or cure the *Shanamites* child, crying, *my head*. No *balme* in *Gilead* can help the *feuers*, *dropsies* or *bloody issues*, which Christ healed, though the *patient Patients* bestow al they haue

have vpon thole honorable instruments; for so the son of *Syrrach* calleth *Phisitians*: And therefore as those, in the Prophet cryed, a *Conspiracie*, a *Conspiracie*; so these, *Poyson*, *Poyson*: How probable soeuer that may be; let them looke vnto the poyson of their owne soules, the onely *infestation* that brought this heauy *affliction* vpon vs. And whatsoeuer second causes there might be, let vs leaue the consideration thereof to them, to whom they belong: and let vs (which doth only concerne our selues) with feare and reuerence, and humilitie, confessle it was Gods hand, as both *Gregorie* confesseth vpon the afflictions of *Job*, & *Ambrose* before him of all such punishments: *Cum Diabolus vulnerat, Domini sunt sagitta*: Whatsoeuer the second causes be, yet the supreme rule of all is in Gods hand.

*Greg. Mar.
lib. 1.*

But while I am thus informing others, my owne soule becomes a *sceptick*, and questions thus: *Could God forget to be gratioues?* would he in displeasure so smite Him, that was our ioy & hope? Yes, that he might more fully settle our hope vpon the true obiect, God himselfe. But would he, so smite as to take him away in the Sunne-shine of his time? yes, that he might bestow farre greater brightnesse vpon him. *Alas*, he was in the *flower* and *splendor* of his youth: he was lesse taynted, lesse blemished. His death was the vndoing of many his poore seruants: but God is able to prouide for them better then he could: *Let them trust in the Lord, and verily they shall be fed.* He was taken away in this *solemne expectation* of *Nuptiall-joy* and *triumph*: He is gone to greater ioy, to the *Marriage of the Lamb*: to those ioyes, triumphs, Angels Quire & Songs, to which no burden, nor no end belongs. He was taken away, as it were somewhat *sodainly*; and *vnxpectedly*; yet not so

Psal. 37.

2 King. 23.

2 Chro. 35.
20.Iob 1.
Ionas 2.

2 Cir.

Gen. 4. 2.

Cypri. serm.
de Nat.
Chri.

sodainely as the *fiery enemies* of God and the King entended in that *furious sulphureous* plot to haue blowne him vp : neither so sodainely as *Iosias* the *dearling of God*, who had no more warning then while an arrow made a *doore* in his *breast* for *Death*. But our *Iosias* was taken away in a *seasonable, comfortable* visitation, when he was full of *beautie*, full of *glory*, full of *pietie*, full of *Religion*, full of *admiration*, full of *lamentation*. Beloued, in a word, as the Apostle speakeith; *Comfort your selues, one another, with these words*: The *Lord* gaue him, and the *Lord* hath taken him : and as *Ionas* Marriners acknowledge; Thou O *Lord* hast done as it pleased thee.

(As it followeth) *Thou hast smitten the Shepheard.*

To haue smit a *Wolfe*, devouring the *sheepe*, had bin *mercy*; to haue smitten one *sheepe* of the fold had bin *judgement* with *mercy*, but to smite the *shepheard* may seeme *judgement* and *fury*. In this *houre* & *time* of *mourning*, now we sit as in the *shadow of death*; it is fitter for you to feed on the *tree of life*, then on the *tree of knowledge*, & therefore I desire to confine my speech only vpon *meditation*; but the word *shepheard* leades me forth further then I thought, besides the waters of *comfort*. A *shepheard* was the first *tradesman*, though the second son of all the children of *Adam*; and after *Abel* many *shepheardes* were in neer attendance vpon *God*. Saint *Cyprian* hath collected them, and hath the Catalogue of them. *Abel Pastor ouium fuit, fuerunt et Patriarcha pastores, suarum tandem familiarum principes, Pastor fuit Moses, Pastor David, &c.*

In the beginning after the creation, in the olde *Testament*, *God* chose *shepherds* to be his *servants*. In the beginning of the time of redemption, in the new *Testament*, *Christ*

Christ chose *fishers* to be his *disciples*: *shepherds* have a solitary life; *fishermen* a watry life. In *shepherds* the ancients haue hieroglyphically obserued *contemplation*, in *fishermen* *lamentation*. A *shepherds* life, saith *Philo*, is *praeludium ad regnum*; of which phrase *Homer* and other Grecians haue made vs: and the old Testament hath none of more esteeme then *shepherds*. *Moses*, that kept *Iethro* his sheepe; *Jacob*, that kept *Labans* sheepe; *Joseph* was sent to *Jacobs* sheepe; *Amos* a Prophet, taken from the *heards*; *Moses* a Priest and Prophet, from the sheepe; *David*, the Lords souldier, and who euer had such victories as *David*? taken from the fold; *Elias*, the Lords Seer, and you know what the spirit of *Elias* was, yet he taken from the *castell*. But more then this, *God the Father* is called a *shepherd* in the *Psalmes*; *O thou shepherd of Israel*, *thou that leadest Joseph like a sheepe*. *God the Son* doth name himselfe a *shepheard* in the *Gospell*: *God the holy Spirit*, is named a *shepheard* in *Peter*; the *Shepheard and Bishop* of our soules. I haue lead you so farre, onely to shew in what *honor* the name, function, person of *shepherds* haue beene: you may the more wonder at the words *percutiam Pastorē*. *Abel* the first *shepherd* may be slaughtered; but this *shepherd*, by excellencie called the *shepherd*, he that is *bonus Pastor*, *magnus pastor*, *Princeps Pastorum*. *Formosus pecoris custos*, &c. He that was white and ruddy, the fairest of ten thousand; full of grace were his lips; *spetiosus sua filiis hominum*: he whose head was fine as gold, whose lockes were curled, who had cheeke as a bed of *spices*, lips like *lillies*, hands as *rings* of *Crysolites*, legges as pillars of *marble*, whose countenance was as *Lebanon*, whose mouth as sweete things; who was wholly delectable: *O my God*; is he striken? yes, and smitten with such a deadly blow, that

*Phil. lib. 1.
de vit. Mois.*

*Psal. 80.1.
Iob. 10.11.*

1 Pet. 2.

that the Axelite of heauen could not haue born it. Esay cal-
led him, *vir dolorum*, and Jeremy expreſſeth his inexpieſ-
ſible griefe, *dolor non ſicut dolor*, neuer sorrow like his
ſorrow. Sorrow followed him from his birth to his buri-
all. In his birth persecuted by Tyrants in his life tempted
by diuels at his death apprehended by Traitors; scourged
& ſpitte vpon by ſoldiers; vileſied more then a mu-
rtherer; crucified with *Theeuessa Croſſe*, the curse of the
Law, to beare him, and he to beare all the ſinnes of the
world: his moſt bleſſed body to be mangled and goared,
his ſoule to drinke vp ſorrow, & thus to giue vp the ghost.
Paſtor, Christus, dilectus filius, Populi Doctoř, ſuper hunc
excitantur perſecutorum manus: upon Christ, who was pri-
mogenitus, nay, unigenitus, the beloved ſon, the Doctor
of his people, the ſhepherd of his ſheepe, the Lambe of
God, the Lyon of Iuda, the expreſſe Character of his Fa-
ther, the light of the Gentiles, glory of his people Iſraels;
the hands of his perſecutors arelifted vp, and fall downe
with this heauy, heauy blow.

Obſer. 2.

The obſervation hence is, that the great height of ſinnes,
bring downe ſo heauy weight of iudgements, as that God
will not ſpare his owne onely one, his deare one, his faire one,
his Son Christ Iesuſ. I ſay no more in this, but what Aqui-
nas gathereth from that of Esay, *Propter ſcelus populi mei*
percuſſiūm: for ſin he was ſmitten, who had no ſin; and
the blow was ſo heauy that the mountaines trembled.

Aquin. in
Esay.

Not onely was Christ taken away for ſin, but in fier-
neſſe of Gods wrath, hee often giues the world ſuch a
ſhocke and ſtroke that it recles, and almost ouerwhelmes,
with the dart of vengeance that ſtrikes into the heart of
a *kingdome*, by taking away the *choſen ſeruants of God*,
the *choſen ſhepheardes of the world*, ſuch as are *Kings &*
Princes.

Princes, who as Christ communicated of mans miserie, so thefe participate of Gods Maiestie: & yet in his furie he will smite these. Witnesse *Iosias* the dearling of God, the *apple* of his eye, the *signet* on his right hand; *Prophecie* of three hundred yeeres before his birth: *lamented* among the posteritie of the *Iewes* after his death: yet *Iosias* must be smitten; *Iosias*, whose remembrance is like the perfume that is made by the *Apothecary*, sweet as hony in all mouthes, and as musick at a banquet of wine; he that was a patterne of reformation to all succeeding Princes: yet *Iosias* must be smitten; he that destroyed the idolatrous *Priests*, & *monumentis* of *Baal*, the *Sunne*, *Moone*, *Planets* with all their high *Places*, or *Valleyes*, or *Groues*, or *Altars*, or *Vessells*, and cut downe, burnt to ashes, beate to powder, threw into the brooke, and left no signe of them: yet *Iosias* must be smitten: *Iosias* whole *Epiphany* and *acclamation* was; like vnto him was no King before him; whose *Elegy* and *Lamentation* was such as neuer the like before or after him; all singing men and singing women lament him to his day, and neuer the like mourning as that of *Hadadrimmon* in the valley of *Megiddo*; yet *Iosias* must be smitten. *Non similis*, for his honorable reformation: *Non similis*, for his memorable lamentation, yet the right hand of the Almighty spared not *Iosias*. In the *Chronicles* of all the Kings, from *Saul* to *Zedekiah*, containing *fourteene* generations and *forty* Kings, there was not one that gaue or tooke the like example of *perfection*. For as among the bad, *Rehoboam* did ill, *Ieroboam* worse, *Omri* worse then he, *Ahab* worse then all; so on the contrary, though *Aса* did right in the eyes of the lord, & his son *Iebohaphat* walked in the wayes of *Aса* his father. *Amasiah* did vprightly in the sight of the Lord, and *Axariyah*

2 King. 14

2 King. 15

1 King. 10

Psalme.

1 King. 22

1 Chro. 21

riah his son did according to all that his father *Amasiah* did. *David* was a man after Gods owne heart, & *Salomon* his sonne for his wisedome, honor, riches and happines, exceeded his father *David*, yet every one of these had some scarre, some blots, some blemishes, an *eclipiske line* ranne through each of their *Zodiackes*; onely *Iosias* is without any noted spot or wrinkle; like him was no king before him. What then was the reason that this Rose of the garland must be blasted; the diamond of the *Crowne* be darkened; the Paragon of all the Kings of *Israell* and *Judah* must be smitten; that *percutiam*, the word of my Text, serued his *execution* so violently vpon *Iosias*? Why would he that breaketh the *bow*, knappeth the *speare* in funder, & casteth the *arrowes* in the fire, I say, why would he let the *Archers* shoot at King *Iosias*? It was the *voynce* of the King of *Aram* to his Captaines, concerning wicked King *Abab*, *fight ye neither against great nor small, but against the King*; but that the Lord should direct that fatal *arrow* to be the death of his darling *Iosias*, this *arrow* strikes vs with admiration. I cannot but beare part with those mourners in *Megiddo*; *Alas* for this great day, *Alas* for that good Prince, *Alas* that *Iosias* is smitten.

When *David* numbred the people, the people dyed, they suffered for his sinne, *pletuntur Achim*; and *David* cryeth, *What haue they done? it is euē I that haue sinned, Is it not I that haue commanded to number the people? but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me, and on my fathers house, and not on thy people for their destruction*. There the people were plagued for the offence of the Prince, but heere the Prince is smitten for the offence of the people.

I finde especially two causes why *Iosias* was smitten.

First,

First, for the sinnes of the time: the sinnes of those dayes I collect out of *Zephany*, to be *strange and horride*. In the front of the *Prophecie* you may see that he prophesied in the dayes of *Iosias*: in the second verse of that Chapter there is a fearefull destruction pronounced; such as in so few wordes, is not to be found in all the *Prophets*. It is a generall *obseruation*, that where we heare some strange *desolation* threatened, there is some strange *abomination* committed. Obserue both here: first the *desolation* threatened; *I will surely destroy all things from the Land*, saith the Lord: *I will destroy man and beast*; *I will destroy the fowles of the heauen, and the fishes of the sea*, and *ruines shall be to the wicked*, and *I will cut off man from the land*, saith the Lord, &c. It is so terrible, as if that in the *psalms* were fulfilled, *Destructions are come: to a perpetuall end*: a *deluge* and *Cataclisme*, a *deuastation & desolation unpeakeable*. The greatest plagues that ever came on the world were either the *particular*, in the *Judgements on Egipt*; or the *generall*, in the *drowning of the World*. In *Egipt*, besides *flies*, and *lice*, and *frogs*, and *darknesse*, there was the *killing of the first-borne*, *Murraine of Beasts*, *death of Fishes*, *by the water turned into bloud*; but I find nowhere that their *fowle* of *heauen* were destroyed: In the *drowning of the World*, *all mankinde was not destroyed*, eight *Soules were preserued*, and although the *beasts* of the *field*, and *fowles* of the *ayre* perished, yet I can no way collect the *destruction* of the *fishes*; those *watry creatures* kept their *Colonyes*. In *Egipt*, *beasts* and *fishes* were destroyed, not the *fowles*: In the *flood*, *beasts* and *fowles*, not the *fishes*; but in this, *Man and Beast, Fish and Fowle*, all things threatened to be destroyed from the *earth*. Secondly therefore consider the *abomination* commit-

The first
cause of
the death
of *Iosias*.
Zeph. i. 1.

Zeph. i. 1. 2

Psalm. 9.

Zeph. 1.4.

1.

ted in those times; you may at first sight collect them out of the following verses. In the 4. verse, there was a remnant of *Baall* in the land, resembling our *Papists*. Secondly, *Priests* and *Chemarims*, fit parallels to our *Priests* and *jesuits*. Thirdly, in the 5. verse, there were *some* that *swore by the Lord, and swore by Malcham*, equalling the *false-harted, halfe-hollow-harted* *Hipocrites* of two *Religions* in these dayes. Fourthly, in the 6. verse, *some* that *turned backe from the Lord*, like to our *Ephraimitall Apostaticall* *reuoльтers*. Fifthly, *some* that *sought not the Lord, nor inquired after him*, shadowing the *Atheists* of our land. Sixtly, in the 8. verse, such as were cloathed with *strange apparell*, the characters of the *guls* and *gallants* of our dayes. In the 9. verse, *some* that *daunced vpon the threshold* so proudly; the note of the quaint *Crané-paced* *Courtiers* of this time. Lastly, *those* that filled *houses* by *cruelty and deceit*; the brand of the *sinfull and couetous* *Citizens* of this *Citie*. Now measure with the *cubis* of the *Sanctuary*, whether *desolation* be not fitted to *abomination*. Runne to and fro through the *streete* of that Chapter, and see, and heare, and feare, and tremble: *Sinnes* were the cause of that threatened *destruction*, *sinnes* were the *Cart-ropes, Engines, Pioners, the Earthquakes, Whirlwindes, Thunderbolts*, finall *downefall and funerall*, and *deuastation* of that *State*.

Iudg. 20.

44.

1 King. 1.2.

In the time of the *Judges*, the *Lord* almost extinguished the *Tribe of Benjamin*, *eightene thousand* at one time. In the time of the *Kings* ten *Tribes* fell from *Israell*. But this misery is more; *Roote* and *Branch*, *head* and *tayle*, as the *Prophet* fore-told, *Man, Beast, Fisb, and fowle* are destroyed. For *sinnes* he doth stretch out his *hand* vpon *Judah*, and vpon all the *inhabitants* of *Ierusalem*:

for

for sinnes he doth worry the *Sheepe*, and smite the *Shepherd*. This is the first reason why *Iosias* is smitten.

The second reason that *Iosias* was smitten, was, that *hee might not see the misery threatened to be brought upon Israell*; his eyes should not see that euill. Euill must come but not in the dayes of *Iosias*. The word of the Lord is good, (saith *Hezekias*) onely let peace be in my dayes. The *Israelites* must be bond-slaves in the land of *Egipt*, but not till the *Patriarkes* sleepe in peace. Tenne *Tribes* shall be diuided from the *twelue*, yet *Salomons* eyes shall first be shut. *Ierusalem* shall be destroyed, but not till they who mourne in *Zyon* be marked. All *Italy* grieuously troubled, but *Ambrose* must first be at rest. *Africa* shal be spoiled, but not till *Austine* decease. *Germany* was distracte, but *Luther* first must peaceably & honourably be buried. *England* was persecuted and fiered, but blessed King *Edward* must first be received into *Abrahams* bosome. God reserueth his iust & determinate plagues, and stayeth his Vyals till his appointed times. All the States of the World haue their *Criticall* dayes, and *Climactericall* yeeres, beginnings, settled stations, declinations, and dissolutions at Gods appointment.

Certo veniunt ordine Parca.

It was a speech that commands admiration from vs, that God should say to *Lot*, Get thee hence; I can doe nothing till thou art gone hence. Was the power of God limited by himselfe? he did *actiuely* limit his power, it was not *passiuely* limitted by *Lot*; God did limit his wil; or rather, both were determinated, then limited or terminated. It exceeds our thoughts that he in so favourable a Compassion will forbeare, for his loue to some particular Seruant, the great wrath he hath laid vp in store

The se-
cond cause
of smiting
Iosias.

Genesis.

Ezek. 9.4.

Semes.

Genesis.

Gen.39.5.
Gen.30.27.

for a *Nation*. He doth not onely blesse *Pessiphar* for *Isoph*, and *Labas* for *Jacob*, but hold his hand, stay his Vials, forbear his vengeance vpon *Israel* for *Isias* sake; holy and reuerend be his name for euer.

Uſe.

Eſay.

I haue numbered and weighed the words hastily, and in the *Scales* of *sighes* and *sorrow*; let vs see what *measure* of them commeth to our *share*. And first, was *sinne* the cause of limiting the *Shepheard*? Indeede, *Sinne* is the ouerthrow of *Judgement*, the *staine* of *Conscience*, the *roote* of all *peruersicie*, *infektion* of all *actions* & *affectiones*: but is it so *harmefull* to vs, so *hatefull* to him, that is, the all-seeing, all-being, all-pure and sacred *Majestie*, that not onely his owne *Sonne*, blessed for euer and euer, was smitten, *propter scelus populi*, as *Eſay* speaketh; but also those excellent, and choise, and blessed Instruments of his glory, *Kings* and *Princes*, are often-times taken away for the *lins* of the people? Let vs all then looke into the *Calender* of these *dayes*, wee haue ſeene, and found, and felt their effects; and let vs obſerue whether the ſinnes of this Land, and especially this *Citie* and *Court*, be not equall to any of any Land: ſee whether the ſins now be *culpable*, or *damnable*, winckt at onely by the *eyes* of men, or crying in the *cares* of *Heauen*. You ſhall finde them to be *aspiring*, *mounting*, *towring* ſinnes: ſinnes of the highest elevation; and those ſins now *committed*, which in times past durſt not be *named*. Men like women, women like *Diuels*, common; to ſalute and ſtab, kiffe and betray, common; cheating, whoring, drinking, ſwearing as common as breathing.

Neuer were ſuch *varnishes* put vpon *rotten causes*, or *Lawes* made ſuch *quirkes* for mercenary wits; or *goodnes* ſo deformed, *Inſtice* ſo guilty, *Vertue* ſo needy, *Religion* ſo ſcorned,

scorned, or Whoredome so painted. In a word, to let passe the *Concetousnesse* of the rich, *idlenesse* of the poore, *want* of age, *wansonnesse* of youth, *prophanenesse* of all; I aske the honest *Religious Soule* that mourneth for the misery of *Zyon*. Is it not strange that after so long preaching of the *Gospel*, there should be such an inundation of *Popery*, this generation of *Vipers* teeming to multiply in our time, as the *Arrians* did encrease in the time of the ancient *Fathers*, who preached and wrote against them? *Ezekiel's Prophecie* may seeme fulfilled, the *Idol* of indignation is among vs; there be some *Ancient Idolaters*, some *idolatrous women*, some *idolatrous Priests* in our Land. These be caules why our *Iosias* was smitten: our sinnes opened that *Vena Basilica*.

Secondly, would no other Sacrifice serue, but the death of *Iosias*? No. The former Prophet *Zephany* maketh it plaine, in his 1. Chapter 7. and 8. verses. *The Lord hath prepared a Sacrifice, and in that day of the Lord's Sacrifice he will visit the Princes, and the Kings Children.* No other sacrifice will serue but the branches of the *O-lime tree*, the blossomes of the *Figge tree*, the beautifull young *Cedar*, the glory of the *Forrest*, the beauty of the *Garland*, the *Coronet* of *succeson*, the *Patron* of *Religion*, the *joy* of the *olde*, *hope* of *young*, *comfort* of *all*. Nothing would serue but that precious *Iewell*, which Nature only shewed the world, and so put vp againe, that happy *New Starre*, *new eye* of *Heauen*, of whose station and influence while we argued, it went out againe. Nothing must serue but *Iosias*? *Si sic in viridi, quid fieri in arido?* what shall become of the *negligent*, *ignorant*, *windy*, *emptie*, *shadowy* Creatures, who liue to eat, and eat to play the Beasts? He was taken from the euill to come vpon such, to the

Zeph. 1.7.8

joy

Lamentations upon the death

soy he enioyes : Hee is goneto rest with more tokens of Gods fauour then euer Iosas had, his precious Soule is bathed in the *precious bloud* of his blessed Sauiour; *Patience* did here comfort him; *Confidence* did hence crowne him; *annointed Cherub*, *blesSED Angell*, *gracious Master*, thou art now in *glory*, though wee poore scattered sheepe haue lost thee. *Teares* blind me, and *sigbes* chooke, and here I ceases; *sorrow* doth silence me.

Correct vs no more in thy *fury* O Lord, let not thine *arrowes* sticke so fast in vs, nor thy *hand* presse vs so down, lest we be consumed, and brought to nothing. *Magnifie* thy arme of *Mercy*, as thou hast exaltered thine arme of *Judgement*: and let neuer the like losse come vpon vs againe, till thy Sonne our *Saviour* come to vs againe. Amen.

The second Sermon.

Matth. 26. 31.

The Sheepe of the flocke shall be scattered.

Vhen *Elias* was departing, the *Whirlewinde* mowing, the *fiery Chariot* mounting, and *Elias* as in his transmigration, *neq; inter viuos nec mortuos*, (as *Bias* spake of *Saylers*) being not gone vp into the aire, as *Moses* on the Mount, or rapt vp into the third heauens for a time, as *Saint Paul* in his Vision, but as *Henoch* before, so he *under* the Law, caught vp into the heauens for euer. *Elisha* the Prophet lamenteth *Elias* with the same wordes that afterwards *Ioasb* the King lamented *Elisha*; *O my father, my father, the Chariot of Israell, and the horse-men thereof*. A lamentation fitting our losse, who haue lost our *Father, our Master, the*

2 King. 2.

14.

2 King. 13.

14.

the Cedar of Lebanon, and Chariot of Israel.

In the 16. of Numbers, it was an heauy, weighty iudgement, that in so small a time, so great a number as 14700 should die; *Moyses* then cryeth out, as if with sorrow shaking his head, & wringing his hands; *There is wrath gone out from the Lord, the plague is begun.* W^ee will borrow the words of him, it is (miserable men that we are) I say, it is our case; *Wrath is gone from the Lord, the plague is begun.* Now is a time of mourning, of cloathing our selmes in sacke, cloth and asbes; nay, in dust and asbes, and in the shadow of death, that as we spent our first dayes in sinne, so wee may spend our last dayes in sorrow. Is not wrath come from the Lord, when our *Lilly* of the vallyes is blasted; our *Rose* of the field is blemished? I say not that our *Oline* branch is cut off, but the *Done* with the *Oline* branch is fled from vs.

Numb. 16.

49.

We are the men whom *Jeremy* mentioneth in his *Lamentations*; we haue scene the affliction in the rod of indignation; the breath of our nostrils, the blessed of the Lord, is taken from vs; our daunce is turned into mourning; and the crowne of our head is fallen: *Woe unto us that ever we sinned; our heart is heauy, and our eyes are dimme, because this Mount of Zion shall be desolate.* My Text doth epitomize what euer my sorrow can convince; *The Shepherd is smitten, and the sheepe of the flocke shall be scattered.*

Lam 5.15.

I haue gathered so much *dew* of Meditation from the first part, as a day and night could yeeld my sorrowfull head and heart to receiver; that was our *Maisters* part; this next ours, *The sheepe shall be scattered.* In speaking whereof, as that wonder of misery, the vnhappy Mother in the besiege of Ierusalem, hauing eaten one part of her

D

Childe

Childe, could not thinke of eatynge the other without vn-speakeable sorrow; so assure your selues, my *sobs* and *throbys*, and *throwes* will be many, before I am deliuerner of this part, which will part vs all, the dispersion of the *Sheepe*. *I will smite the Shepherd, and the sheepe shall be scattered.*

The sheepe.] Silly, simple creatures, yet decent, innocent creatures, quietly feeding in the Field, hearing the voyce of the *Shepherd*, yet fearing their rauenous Enemies, though they be together, though they haue both a *shepherd* and a *fold*; but when they shal [*be scattered*] their case is more miserable, hauing no *defence*, no *hope*, no *helpe*, no *safetie*. Put both together, a *shepheard*, but he *smitten*; *Sheepe*, and they *scattered*, then you will say, this Text and our state is the same that the *Proclamation* was in the Army after the death of the King of *Israel*; *Get every man to his Citie, and every man to his own country: for the shepherd is smitten, and the sheepe shall be scattered.* The parts be already opened: In this remainder of the former worke, these two *particulars* fall in funder. First, the *denomination* of *Christs seruants, sheepe*. Secondly, the *dispersion* of these *sheepe*: they shall be *scattered*. And first, for *sheepe*, they be *creatures*, neither *noysome* nor *fulsome*. I will borrow but one *authoritie* for them, out of the *list* and *limit* of the *Sanctuary*:

Tonfa tacet,

Carne innat, pelle, vellere, lacte, fimo,

In *Sacrifices* no creature so frequently offered; in the *Sinne-offring*, *Peace-offring*, *Burnt-offring*, *Passe-ouer*, *Saboth-offring*, and especially in the daily *offring*; every day they offered a *Lambe* at morning, and a *Lambe* at evening. *Lorinus obserueth it out of Chriſtſtome, Euthiſt-*

mius, *Austine*, *Origen*, *Cyrill* and others, *maſtabant agnum iugis noſtriſ ſacrificij typum*: And ſo not onely theſe, but *Gaudenſius*, *Paulinus*, and *Cyprian* giue that common knownre reason, why a *Lambe* was ſo continually offered; namely, as a type of the offiſing of *Christ*, who in 28. ſeuerall places of the *Reuelation*, is called the *Lambe of God*.

For the name of *Sheepe*, *Notatissima eſt diſcendiſ forma*, ſaith a Writer. In the 34. of *Ezekiel* the Prophets are 13. times called *ſhepherds*, and the People 21. times alſo called *ſheepe*: and in the laſt verſe the Lord expreſſeth himſelfe thus; *Ye my ſheepe, ye the ſheepe of my paſture are men, and I am your God*, ſaith the *Lord God*. The 23. *Pſalme* is plaine to this purpose, a *Pſalme* truely called *Dauidis Bucolicon*; there you haue *ſhepherd*, *ſheep*, *greene fields*, *ſtill waters*, *wayes*, *pathes*, *vallyes*, *shadowes*, *yea*, *the rod* and *ſhepheards crooke*. The *Lord* is my *ſhepheard*, hee ſhall reſt me in *greene paſtures*, he leadeth me by the *ſtill waters*, bringeth me into the *pathes of righteouſines*, &c. The Chalde *Paraphraſe* vnderſtands this *Pſalme* of *Israels* deliuernce out of *Egypt*. *Athanasius* of their returne out of *Babilon*, here propheſied: ſome interpret this leading, reſting, guiding, feeding, to be the power of the *Word*, ſo *Lyranus*; ſome of the *ſacraments*, ſo *S. Austine*; ſome of the *Ascenſion* of *Christ*, ſo *Nyſſenus*: *Athanasius* wiſheth *Marcellinus*, when he did enter into conideration of the Lords gracious direſtion, & bountiful feeding, then thankefully to ſing this *Pſalme*. And *Saint Ambroſe* much grieved in his time, that men not conidering the blessing they receiued by being named the *ſheepe of Gods hocke*, did ſo often heare, and ſo little regard, the blessing of this *Pſalme*. I leade you further then may ſeeme necessary in this *Pſalme*, but it is the ſweetest Paſture,

Aug. 4.
tract. in
Iacob.
Orig. hom.
24. in Numb.
Christ. hom.
37 in Math.

Buc.
Ezck. 34.

Ezck. 34.31
Lor. in Pſal.

Pſal. 23.

Cald. Par.
Athanasius.

Lyranus.
Aug. in Pſ.
Athanas.

Ambroſib.
5. de Sacra.
cap. 3.

Eli, Scho.
Nazian, in
Orat. 2. de
Filio.

ture, and the aptest proofe in Scripture for my purpose. A Scholast vpon Nazianzen expoundeth those greene fields to be the Church, the grasse the Word, the waters the Sacraments, the Pastor God, the flocke the people, the rod and staffe instruction and correction: deniq; as hee concludeth, *Deum esse Pastorem, amissos reducentem, contractos obligantem, correptos corroborantem*: God is that Shepherd, bringing backe the lost, as *Paul*, strengthening the weake, as *Peter*; binding vp the broken in hart, as *Matthew* that followed him; *Magdalen* that annoyned him; the *Sheepe* that confessed him. Gods sheepe, sometimes feeding, as in this *Psalme*; sometimes tranching, as *Jacobs* flocke; sometimes suffering, as our Sauiour foretold, as sheepe appointed for the slaughter.

Ioh. 16.32.

The sheepe in my Text be the *Disciples*; *Matthew* im- plieth so much; *Marke* expresseth it; but *S. John* more plainly thus, *ye shall be scattered*, the speech being ap- propriated to the *Disciples*, whom in that *Gospell* he calleth his sheepe, his flocke, his fold: yet it is but *psillus gress*, a little little flocke; little indeed, because so few, the number but twelue, as of *Patriarkes* and *Prophets*, as of the twelue Tribes of *Israel*, twelue fountaines of *Eliz*, twelue foundations of *Jerusalem*, twelue signes of *Hea- uen*. They be *Pauci, pauperes, pusilli*, Poore sheep, poore silly soules, to be sent out among those *ravenous blood- seeking blood-sucking* *Wolues*.

It was the *last Sermon* that euer Christ preached on earth to his *Disciples*; it was as his farewell, the night be- fore he suffered: the last glimpse of a *Candle* is often most bright; the last glance and lustre of the Sunne sometimes most cleere. They should now haue expected some ioy- full newes; all their life before was sorrowfull, now they might

might looke for some *Legacie*, that Christ would haue blessed them, as old *Jacob* did. But our *Saviour*, who had formerly told them there was no comfort for them in the world, because they were not of the world; that they were but as sheepe among *Wolues*, giueth them no other title in his last *Legacie*, but *sheepe*.

Whence this obseruation ariseth, that the seruants of Christ ought to be cleane, quiet, simple, and peaceable in the world; for they are but *sheepe*. In *sheepe* saith *Origen* is described *Cogitationum munditia*; cleane, honest, sanctified cogitations ought to be in Christ's seruants. In *sheepe*, saith *Gregory*, is obserued *Actionum innocentia*; righteous, religious, innocent actions ought to proceede from Christ's *sheepe*. I could multiply and increase fathers & sonnes for the manifestation of this point, but this onely reason shall serue, Christ himselfe was such a *sheepe*, and therefore such ought we to be. He was not *ousis*, but *quam ouis*, for he was *agnus Dei*, saith *Lorinus*. And another wondereth hereat, *Hoc mirum est, Christum et agnum esse, et ouem esse, et pastorem esse*. Christ indeede was so, and neuer any other so. Which is easily made plaine, for though wee shoulde not speake without *admiration*, nor thinke without *adoration* of all the mysteries of our *Redemption*: yet in the *deepe well* of this mysterie, onces hee that hath nothing to *draw*, may vnderstand it. As in the Kingly, Priestly, Propheticall offices of Christ, hee did communicate two of those offices to *some*, but neuer all the three to any. *Abel* & *Adelchis* was a *King* and *Priest* not a *Prophet*: *Moyse* was a *Priest* and *Prophet*, as the *Psalme* speaketh, *Moyse* among his *Priests*, but was not a *King*: *David* was a *King* and *Prophet*, but not a *Priest*. So the same *David* was a *shepheard*, *Psal. 78.72.* and a *sheep*, *Psal.*

Obser. 1.

Origen.

Greg.

Lorinus. Ap.

Psal. 78.72

Psal. 119.
176.

119. 176. but he was never called a *Lambe*, this name was never giuen to any but to our *Sauiour*, vntill the day of his *Ascencion*, when he comanded *Peter* to feed his *Lambes*: and yet not they neither were called lambes in the same lense and meaning that our *Sauiour* was.

Gen. 49.

It is obserued, in the Emblematical blessings, that *Jacob* left his children, *Judah* as a *Lyon*, *Dan* as a *Serpent*, *Issachar* an *Affe*, *Neptah* a *Hinde*, &c. hee giueth none the motto *tanquam ovis*, none of them is called a *sheepe*, or a *lambe*, and yet out of *Iuda*, whose *Embleme* was the *Lyon*, *Christ* came, who was both the *Lyon* & the *Lambe*.

Christi.

Our *Sauiour* in the two *Sacraments* of *Baptisme* and the *Lords Supper*, among other miracles, wrought these two: he blessed the *fowles* of heauen in *Baptisme* by the *Doue* that descended on him: hee blessed the *beasts* of the *field* in the *Paschall Lambe*, at the *last supper* eaten by him. But the *unspeakable blessing* whereby he hath blessed not onely his *Disciples*, and their *successors*, but all his seruants, is this, that they are his flocke, his *fowle*, his *lambe*, and his *sheepe*.

Vse. 1

Is it so then? be the *seruants* of Christ his *sheepe*? First then, how ought they to liue, an honest, simple, innocent life in these *last* and *worst*, and *abominable* dayes? Christ was the *Lambe*; and he hath left us an example to *follow his steps*, as *S. Peter* exhorteth: but alas how farre are we from his *example*, from his *steps*? *Pasibus aquis* none can follow him I confess, were all the *righteous spirits* of the *Patriarkes*, *Prophets*, *Apostles*, *Martyrs* and *Saints* put together in one man, yet it were impossible to follow him with *equal paces*. I will not prescribe his *miserie*, his *povertie* to you; I know you will not follow it; you esteeme it a *heavy yoke*, his *miserie*, his *povertie*, was *vnsupportable*;

1 Pet. 2.

vnsupportable he was *Lord of all things*, yet injoyed nothing; he had not a house to be borne in, he borrowed a stable; nor a bed to be laid in, he borrowed a tratch; not a vessel to drinke in, he borrowed a pitcher; not a roome to eate his passeauer in, he borrowed a parlour; not a grane to be layd in, he borrowed a sepulcher. Of these things you will aske me, as the Poet, *quis legit*, who can read these things? or rather as *Esay*, *quis credit*, in speaking of these who will beleene our report? I doe not forbeare to preesse the imitation of this: I prescribe his *chasities*; he was the Virgin-Son of the Virgin-Mother, imitate this. *Cum Virginis filio non erit tua luxuria*: Chalfty becomes his sheepe. I prescribed his charitie; hee healed *Malchus* eare, though he drew vpon him; he saluted *Iudas* by the name of friend when he betrayed him; he prayed for his enemies when they crucified him. *Cum charitatis anshore non erit malitia tua*: Charity becomes his sheepe. I prescribe his meekenesse and *humility*; all the practise of his life was *humility*, and his lesson was *humility*; Learne of me to be humble and meeke. *Cum humilitatis doctore non erit superbia tua*; Humilitie becomes his sheepe.

It was not long before Christ's death, that the *Disciples* did propose a strange question among themselues, *striving for prioritie*: they disputed who should be the greatest among them. A wonder, that two such *ambitious* swinnes should be among the *Disciples*: I pray God there neuer hath beene any such question of contention and *opposition* among any of you. Sure I am, we were all growne proud, and placed our *strength* in the *arme of flesh*, and that for this and other sinnes, the Lord hath taken our sweete and blessed *Master* from vs.

Secondly, are ye sheep of one flocke? O then be of one minde,

*Aug. de
Temp.*

*Aug. de
Temp.*

Marke 9.

U/le 2.

minde, in vnity, amicie, & animarie: the places are frequent, where Christ his seruants are called members of one bodie, sheepe of one fold, branches of one Vine: how is it then that *Caine will smocke to kill Abel, or I smocke to iest at Isaac, or Esau to hate Iacob, or Iacob to stab Amorah*? *Children, Brethren, dearely beloued,* be the phrases of Saint John to those that are Christ's seruants.

It is well worth the obseruation, that one noeth vp on our Church Liturgie, in every article of devotion; that we come to performe in the Church, the salutation still is, *Dearely beloued*: a phrase vsed in the very beginning of the Communion, the administration of Baptisme, the solemnizing of Marriage, at the buriall of the Dead, at the generall Communion: How shall your conscience beare you witnesse that the Church speaketh to you, as *Dearely beloued*, if there be an envious, malicious, scandalous, slanderous, pining, repining, vncharitable spirit amongst you? Remember, branches must grow together, members agree together, sheep feede together.

Use 3.

Thirdly, is it so, that ye be Christ's sheepe? then heare Christ's voyce: it is one of the true notes of Christ's true sheepe, *Audiuunt vocem meam*, saith Christ: *Audiuunt & vocem mea: Audiuunt*, that is, a necessarie of hearing. Faith commeth by hearing, knowledge commeth by hearing, comfort commeth by hearing: They that stop their eares, and wil not heare, are not Christ's sheepe. Though thou be lame as *Mephiboseth*, or blinde for a time as *Paul*, or dumbe as *Zachary*, yet thou mayst bein Christ's fould: but if the deafe diuell haue possessed thee, if thou stop thy eares, thou art none of his flocke.

Rom. 10.

14.

Mith.

Psalm. 119.

Mark. 9. 25

Psalme.

What ioy had *David* in hearing but of going to Church? *It did me good, faith he, when I heard them say we obtain*

will

will goe to Ierusalem. Audient vocem suam, not onely they must heare, but heare his voyce: therefore our Sauiour gaue a double caueat, quid, & quomodo: In Marke, Take heed what ye heare, there is quid: in Luke, Take heed how ye heare, quomodo. If euer it were a time to set a watch at those open ports of our eare, these be the dayes; wherein some like the souldiours of Gastro, are armed with the aduersaries arguments, as they were with the enemies armour. Some coyning *inuentiones*, of which faith David, I haue hated *inuentiones*; others with *traditions*, of which Christ forewarneth; others with *infallible notes* of *seasoning* the *sense* of Scripture; which *notes*, howsoeuer they seeme to haue warrant out of *Vincenctius Lirinensis*; yet of the three, he acknowledgeth that *Heretikes* haue claimed two of them, the *Arrians* vniuersalitie, and the *Donatists* antiquitie; and denies not but that the third may be challenged by *inueterate heresies* also: and I ad further, that the *Diuels* may pleade for it Consent, and not *Heretikes* onely; for *Sathan* is not diuided against *Sathan*: wherefore let not any *voyce* be here to be *beleeneed*; but that one *voyce*, *unam regulam*, *Scripture*, as worthily *Vincenctius* in his 41. Chapter doth plainly deliuer.

Fourthly, be ye all Chrits *seruants*, Chrits *sheepe*, by *honest* liuing, *heartie* louing, and *diligent* hearing. So much of the first part.

[*The sheepe shall be scattered.*] *Disperduntur inimici*, let his enemes be scattered: *Quid meruere ones*, what haue his poore *sheep* deserved? *Misery* enough to be such *helplesse creatures* as *sheepe*; but scattered, *disperdere* is *bisperdere*, this is a greater wane of *misery*; poore *disciples*, now they might fit *sobbing* day and night, *breaking* their *breasts* with *beating*, *wearing* their *hands* with *wringing*,

E

their

Mark 4.24.
Luke 8.18.

Vinc. Lirin.

Vinc. Lirin.

The
second
part.
Psalme.

Lorinu.

Lamentations upon the death

Luk.24.13

Math.19.
Bernard.

Obser.

their hearts aking with *sighes*, and their eyes streaming with sorrowes; bruised reeds the staffe of their *comfort*, taken from them; the *Children of the Bride chamber*, mourning for the absence of the *Bridegroom*; *Lambs* sent out into the vast world among *Wolues*; poore soules, dis-couraged, discomfited creatures, hearing their *woe*, feeling their *wants*; solitary are they now to be left, that had beene *his gayly waiters*, that had been the witnesses of his *miracles*: *Looke* vpon the *Mother*, the neere kinse-woman of our *Saviour*, leading her two sons to be preferred to our *Saviour* his seruices; did they thinke of this scattering? *Looke* vpon his *Disciples* disputing for *prioritie* who should be *greateſt*; did they thinke of this scattering? *Looke* vpon those two *Disciples* in *Luke*, trauelling to *Emaus*, how were they dejected, when they remembred this scattering? they trusted it had beene *He* that should haue deliuered *Israel*. All the life of his *Disciples* was a scattering, iourneyng, troublesome life: they were stil in *progreſſe*; our *Saviour* had no ſtanding house, but *heauen*. He promised them in the *Goffell*, *Quando ſedebit filius hominis, vos ſedebitis*. But when did he ſit, saith *Bernard*? He had no eafe, no place to reſt on. These his sorrowfull, and as it were forlorne followers, had heard *Christ* oft, that he was the light of the *world*, and the bread of *life*, that he had *overcome the world*, yet ſhall they be ſcattered: It had beene enough to haue cauſed their hope to *vansh* like *ſmoake*, and their *Faith* to wither like *graffe*, & death to ſting them to the *death*, Hell to triumph over them: but they were *ſheepe*, therefore *ſilents*, they expouſtulate not, but obediently and patiently heare their inſuſing miserie; *The ſheepe ſhall be ſcattered*.

The obſeruation collected from the word, *ſcattered*, is, that

that the seruants of Christ must be content to be seuered from their fellowes, and friends, and comforts whatsoeuer. One must be like a *Pellican* in the wildernes, another like a *Storcke* in the desart, some like the *Turtle* on the house-top, others like *Doues* in the holes of the rockes, they cannot be together, but like grapes after a vintage, here one, there one. The indorsement of God to his Saints, is like that of S. Peter to the Lewes, *To the strangers dispersed*. These Apostles were dispersed, and translated into diuers countries, *Peter into Antioch, James to Ierusalem, John into Asia, Andrew into Scithia, Philip into Gallia, Bartholomew into Armenia, Mathew into Ethiopia, Thomas into India, Iude into Egypt, and Simon Zelotes into Mesopotamia.*

1 Pet. 1.1.

Enseb.

There was a dispersion, and dissolution, more horrid then this; for in this there was a *bleſſing*; but the *scattering* (I meane) was of the *Lewes*, was a full measure of misery, that when the *Lewes* had bin assailed oft, as may be found sixe times in the old *Testament*, at the length their vtter destruction, their finall *downefall* and funerall came vpon them; the *desolation* of their country, *detestation* of their *Nation*, abhorring of their *Names*, the scattering, fettering, consuming of their *Citie*, *Temple*, *peace*, *prosperitie*, and of all *blessings*, sodainly ouer-tooke them.

Christ his Prophecy of them was fulfilled, *Behold, your house shall be desolate unto you*: for neyther the *aged* for their *gray-baires* found *reuerence*, nor the *suckling* *reliefe* for his *infant innocentage*, nor *Matrone*, nor *Priest* nor *Virgin*, nor *Senatour*, for *Modestie* or *order*, found any *pitie*. But this is no such scattering.

Ludolph.

There is *dispersio tegumenti*, and *dispersio Tritici* the *winde* scattereth the *chaffe*, the *Husbandman* scattereth

Bern.

Osea.
Ier.
Ezek.

Psal. 1.

2 Cor.

Aug. in
Iohn.

Uſe.

Luke 4:18.

the *W*heates; the *W*icked are the *chaff*, as in the *Plalmes* &c. Prophets frequently; the *Godly* are the *Wheat*, sown, reaped, threshed, ground to powder; yet howsoeuer scattered, Gods promise was still, *Capillum de capite iusti non perit surum*; nay, more, *Quodcunque facies, prospere faciet*: he not onely careth for the bones, that the bones which he hath broken may *reioyce*; but the shadow of *Peter* shall recover the *suke*; the *handkercher* of *Paul* deliuer the diseased; the *Cloake* of *Elias* diuide the *Waters*; and the *Bones* of *Elizeus* reviue the *dead*: and as *Saint Paul* spake by his *experience*: As *vnknowne* yet *knowne*; as *dying*, yet behold we *liue*; as *chaffened*, yet behold not *killed*; as *sorrowing*, and yet *reioycing*; as *poore*, and yet *making* many *rich*; as *hauing nothing*, and yet *enjoying al things*: in a word, as *scattered*, yet *comforted*.

The first name that euer was giuen, the name *Adam*, was a name of *scattering*: it contaynes, saith *Auſtine*, in foure *Letters*, the foure *Parts* of the *World*, *East*, *West*, *North*, *South*; yet the *Lord* promiseth to gather together the scattered flocke of *Israel*, from the *East*, *West*, *North*, and *South*.

I haue ended my *weake* & *weather-beaten* *Meditations* vpon this *Text*. *Application* must begin where *Meditation* ends. *W*hen our *Saviour* entered into the *Synagogue* vpon the *Sabbath* day, hee opened the *Booke* vpon those wordes of *Eſay*, *The ſpirit of the Lord is upon mee, he hath ſent me, that I ſhould heale the broken hearted*, &c. And he ſhut the *Booke*, and ſaid, this day is this *Scripture* fulfilled in your *eares*: *Beloued*, if euer *Scripture* were fulfilled in your *eares*; if euer *Scripture* made your hearts to ake, and your *eares* to tingle, this is the *day*, this the *Text*: if euer any *Scripture* did take downe the *crest* of *Pride*, and abate

abate the edge of Revenge, to moue you throughly to leauie and loath the *World*, this is it: *I will smite the shepheard, and the sheepe shall be scattered.*

Oh, why is there not a generall thaw throughi-out all mankind? why in this debased *Ayre* doe not all things expire, seeing *Time* looke vpon vs with watry eyes, disbeueld lockes, and heauie dismal looke; now that the *Sunne* is gone out of our *Firmament*, the *joy*, the *beau-tie*, the *glory* of *Israel* is departed?

Honourable, Worshifull, worthy *Gentlemen*, who either in the greatnesse of your *Offices*, or in the neerenesse of your *attendance*, liued vnder the *Branches* of our *Princely Cedar*: to you this is a *dissolution*, not a *dispersion*; *disperdere* is not *perdere* with you, you onely returne to your owne *Families* to drinke of your owne *Vines*; and to eate vnder your owne *fig-trees*; yet remember hereafter, as the wise *Egyptians* did beslow more on their *Tombes* then *Houses*, to hereafter dispose of more time for consideration of *death*, then of prouision for the things of this *life*: Let *mortalitie* be your *meditation*, you are but *earths*; your *best* cloaths, *earth*, wormes made them; your *best* fed bodies, *earth*, wormes must eate them. You may say, *Vidimus stellam*, we haue seen his *Starre*; and *vidimus gloriam*, we haue scene his *glory*; you saw it *rising* and *setting*, you will now beleue, that that *God* who hath called *Princes Gods*; *he, qui homines caelibus aquat*, hath made *Princes* but *men*; *quis sceptra lignibus aquat*. You haue serued (and therein your posteritic may reioyce) the most *religious*, *gracious*, *holy*, *chaste*, *vertuous*, *valorous Prince* of his growth, that euer the *Christian world* enioyed, yet you see *HEE* is departed: season therefore this lumpe of luggage, all worldly

Applic.

Lamentations upon the death

Psal. 37.

thoughts with the remembrance of death. Embrace all holy acts of religion; keepe innocencie, and doe that which is iust, and seeke peace, for this shall bring a man ioy at the last. You are all of you I hope, to serue another Prince, I doubt not you are in Check-roll already; mistake me not, I meane no other Prince then the Prince of Peace, spoke of in *Esay*; I meane no other Roll, but his booke of life: *Reioyce in this, that your names be written in the booke of life; that seruice is heritage: instead of your white staues, you shall haue Palmes in your hands, and your entertainment will be, Good seruants and faithfull, you haue beeene faithfull in a little, I will make you rulers ouer much, enter into your Masters ioy.* This ioy the Lord in mercy, in his due time, graunt vnto you.

Esa 9.6.

You of the middle sort, whose wound is not mortall, and yet are ready to sink vnder the burthen of this sorrow, as hauing lost the most incomparable Prince, that euer the World had: you that settled your thoughts, and hoping to haue scene him the Head over many Nations, haue said to your soules, vnder the shadow of his wings we shall be safe; bere wil we dwell for euer. Let your deare-bought ex-perience teach you the lesson that *David*, a great Prince, gaue to his People; *Trust not in Princes*, for they be sons of men, there is no health in them, their breath departeth, and euery one of them returneth to his earth. *Si dicendum sit aliquid mirabile*, saith a Father, If a man may speake any thing worthy of the greatest admiration, it is this, *Trust not in Princes*, they themselues are not in safety; their sublimitie is but sublunary; they are within the verge; the Earth hath prouided an *Anello* for every of them to be laid in: yeeld them faithfulness and obedience, but settle not in them your faith and confidence. Yeelde them

Psal. 14.6.

Chri.

them duty, tribute, yea, your goods and liues, but withall remember, *Blessed is the man that puts his trust in the Lord, and bath the God of Iacob for his refuge: liue honest, holy, religious liues, but a while; the end is at hand, we shal all meeet in aquilitie with our blessed Maister in glory,*

Psalm. 1, 6.

You poore soules, the poore silly sheepe of his flocke, who was wont to give you meate in due seasons; you that like those in Ierusalem doe arise, and cry in the night, and in the beginning of the watch poure out your harts like water, & lift your eyes to heauen, for your selues, your wifes, and children: Take the counsell of David; *Trust in the Lord, and being good, commit thy waies unto the Lord; waite patiently upon the Lord, hope in him, and he shall bring it to passe: Trust in the Lord, and verily thou shalt be fed.* Hearre Davids example, *I haue beene young (saith he) but now am old, yet I never saw the righteous forsaken, nor their seede begging their bread. Honesty is the best patrimonie, leaue but a good report of an honest life behinde you, and your Children then haue sufficient Legacies.*

Lament. 3.

Psalm. 37.

All of you, beloved, that are in this valley of teares to heare mee this day, repent you of your former liues, turne from the wickednesse of your *wyses*, or else yee may feare a more fearefull scattering.

The outrage of apparell, surquedry in meate, chiose of new oathes, new exchange of sins, & the slace of vengeance that hell hath opened, haue brought many fearefull scatterings among vs within these few yeeres: the death of nine Counsellors of State, sixteene Bishops of the Church, fifteene Judges of the Law, & in one yeere, in this one Ciesie, thirty seauen thousand three hundred & two, stroken with the *Plague of Pestilence*, and which is more then al this, *three of his Majesties Children, the hope & ioy to all true*

Since the
yeere 1503.Lady Ma-
ry, Lady
Sophia.

Prince Henry, who dyed in the nineteenth yeere of his age, the 6. of N. number, 1612 and was honorably buried at West-minster, the 7. day of December following.

* Lament
2.22.

true hearted Subiects, is taken away from among vs: & which equals all other losses, Isaac is offered, Ichabod, our glory, is departed, Prince Henry is deceased, whom if euer any of vs in his most obseruant repos'd thoughts shall forget, let his right hand rot, and forget her cunning, and the harpe of his Tongue hang vp for euer in the roofe of his mouth.

O God, how hast thou plagued vs, as ^{*} Jeremy complained euen in the solempne day? In that Moneth thou once gauest vs Queene Elizabeth, to take away Prince Henry? In that Moneth thou gauest vs Noble Prince Charles, the succeding Charlemaigne, in that Moneth to take away his blessed Brother? In the Moneth thou didst preserue vs from that furious sulphureous plot of our enemies, in the same Moneth are wee, to our great sorrowes, insulted on by our Enemies? Hadst thou not left vs a remnant, we had ben like to Sodome and Gomorrah. Wherefore good Lord looke downe from Heaven, behold and visit vs, looke upon that Vine thy right hand hath planted, blesse the roote and branches of the Royall remnant: let the light of thy Countenance shone euer in the Sunne, and Moone and Stars of this Firmament; let never be wanting one of this race to sit upon the Britishe Throne, till the Sunne hath runne his last race, and the world hath finished his last course. Say thou Amen, thou faithfull witnessse of Heaven, to the prayers of vs poore, wretched, afflicted, miserable soules:

Say Amen thou Truth, and witnessse of thy Father, to our Petitions that come not out of fained lips; and let Heaven and Earth seal it, and say,
Amen, Amen.

FINIS.

